



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

From the Jewish Expositor.

JEWS IN POLAND.

Present State of the Jewish Mission at Warsaw.

The extract from the Rev. A. M'Caul's letter, given in the Jewish Expositor for 1829, contains the latest account which has been published of the state and progress of the Mission to the Jews in the kingdom of Poland, in which, at that period, Warsaw was the only missionary station—and a most important one, when it is considered that this city contains upwards of 30,000 Jews.

The visit of the Rev. J. B. Cartwright, and the Rev. J. C. Reichardt, as a Deputation from the Committee to that and other stations, has been mentioned. During the five weeks which they spent at Warsaw, measures were adopted in concert with the resident missionaries, for extending the operations, and increasing the efficiency of the mission, under the blessing of God.

On Saturday, the Jewish Sabbath, there is a service (or drushe, as it is called by the Jews) in Hebrew and Jewish, in the Mission House, to which the Jews in general are invited, and at which they have frequently attended in such numbers as to crowd the room appropriated to this purpose.

During the last few months the missionaries have been led to commence a service on Saturday, in the Polish language, of which Mr. M'Caul, says, in a letter dated January 11th:—The benefit of a Polish service consists not only in the opportunity afforded to a large portion of the Jews who understand Polish, but also in enabling us to declare publicly our object and views, which have been not a little misrepresented during the past year. Every one has an opportunity to hear and judge for himself.

The remarkable excitement which took place amongst the Jews in Warsaw, in the summer and autumn of 1828, and the spring of 1829, called forth the most determined opposition on the part of some of their leaders. The effects of this were described in Mr. M'Caul's letter already referred to. They procured an order, which has subsequently been confirmed, for the suspension of the circulation of the Hebrew Bible, published by the Society. During the greater part of the year 1829, the Jews still continued to visit the missionaries, and were in turns visited by them from house to

house. But about the commencement of the present year, it became evident that an extraordinary influence was exerted. Mr. M'Caul writes:—

Very few visit us; and many when spoken with, as opportunity offers, are determinedly hostile. The strictest commands have been issued by their superiors to prevent all intercourse with the Missionaries. A private search has been made in the houses for the books distributed by us, and many have been taken away and burned.

What a call is this for fervent prayer! May these measures be met with meekness of wisdom and undeviating kindness on our part.

Prussian Poland.—Mr. Levin, a Jewish proselyte, who studied Divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran Minister at Brzezyn, where he has a flock of six hundred Protestant families, to whom he is said to preach the Gospel powerfully. The people know that he is of the Jewish nation, but so far from despising him, they seem to have a particular affection for him on that account. We are informed that when he delivered his first sermon, the aisle of the church was crowded with Polish Jews; and that he is deeply interested about his own nation, to whom he has now a most favorable opportunity of testifying Christ. May he be found faithful and his testimony be honored and blessed of God.

CYPRUS.

LETTER FROM REV. J. WOLFF.

A letter has just been received from the Rev. J. Wolff, dated Cyprus, Nov. 30. From this it appears that he has been detained in the island in consequence of the serious illness of Lady Georgiana Wolff. He writes as follows:

We had already embarked for Smyrna, to spend our winter there among the Jews, when Lady Georgiana was taken dangerously ill, which obliged us to return the third day to Limassol, lose our 200 dollars passage money, and send to Larnica for a physician and a woman, which cost us other 100 dollars. Lady Georgiana suffered during twenty-one days a most malignant fever, but by the grace of God was recovered by the instrumentality of a physician. These circumstances oblige me now not only to draw on the Society, according to their resolution, but to stay a few months longer in Cyprus. Our time, however, has n-

been lost hitherto. Several hundred Bibles and Turkish and Arabian Calls, composed by me, have been circulated not only among the Turks of this Island, but we even sent to Iconium and Karaman to satisfy the demands of Turks there; and though I have openly declared myself to be a preacher of the Gospel, especially to the Jews, I have obtained a strong Firman from the Porte, through the recommendation of the governor of this island. I have beside this written to the High Priest of the Jews, at Constantinople, and the disciples of Christ among that nation there.

Lady Georgiana's state of health has led Mr. Wolff to determine to come back with her to England, as soon as circumstances will permit, and afterwards to return alone to the sphere of his labors.

MR. BARKER'S TOUR IN GREECE.

FOR THE DISTRIBUTION OF THE BIBLE.

(Concluded from page 744.)

Visit to the island of Andros.

The town called Andros, or Kato Castro, is little more than two hours rowing from Korthi; but being becalmed, our little vessel did not reach there until the next morning. I had an opportunity of witnessing the effectual good result of the simple reading of the Sacred Scriptures, unsupported with eloquent preaching or elaborate commentaries. A silver-bearded Caloyiero, or Greek Monk, of an advanced age, came on board my vessel, to be landed at the town of Andros. He had not been long on board, when I opened a discourse with him on the word of God, supposing him to be as little acquainted with it as most of the ignorant monks dispersed in Greece; but, to my great joy, I found him not only thoroughly acquainted with both the Old and New Testament, but capable of explaining the difficult passages with clearness and right judgment. He told me that his delight was the study of the Sacred Scriptures; and as he knew the Ancient Greek, he could indulge in his favorite pursuit. He was made sensible, by the power of the holy writings, of his depraved heart and lost condition; and reposed all his hope of salvation on the merits and mediation of the Saviour of the world. He read to the people on board some passages of the New Testament, and explained them as would a person deeply impressed with their value; and gave them Scriptural advice on several questions that were put to him, urging them to read the Scriptures with humility and with prayer. I was much pleased with this; and encouraged my passenger to continue, for he confirmed what I was daily telling the captain and the crew respecting the duty of a true Christian.

Andros, or Kato Castro, is the largest town in the island; and contains, with its environs, 2,200 houses.

Visit to the island of Tino.

At Tino, I found the Rev. Mr. King; who had preceded me, intending to open a depot of the Sacred Scriptures, on account of the Amer-

ican Bible Society; and, if possible, to establish, under his direction, a school for boys and girls. I say "if possible;" because the inhabitants, both Greeks and Roman Catholics, are, without exaggeration, the most fanatic and superstitious in all Greece.* The pride of the island is an old picture of the Virgin, to which is attributed the power of working miracles.

There are two Hellenec schools in Tino; one for the most forward in learning, composed of thirty boys, and the other of fifty. The Lancasterian school has, for the present, one hundred boys and fifty girls; but a large room is now finishing, that will hold upwards of three hundred and fifty children. To these schools I granted some copies of the Sacred Scriptures, for the poorest children. The earnest entreaties of an old Greek priest for a Modern Greek New Testament pleased me much: he first of all paid a visit to the Rev. Mr. King, to request him to apply to me for the book. Mr. King sent him to me; he came, and applied to the master of the house where I lodged, to beg of him to intercede with me in his behalf. Seeing that he spoke in whispers, I asked what was the matter, on this the priest took courage and came close to me, and with many bows acquainted me that he had a favor to ask. His whole appearance was so beggarly, that I imagined he wished to ask money, and encouraged him to say what he wanted: at length, with some hesitation, he requested of me a Modern Greek New Testament, and entreated me most warmly not to refuse it him; he little knew the pleasure he afforded me, by begging so earnestly for the word of God. Soon after his departure, another priest came to me for two New Testaments, for three or four boys that he was teaching to read. It is impossible to relate every circumstance of the thankfulness of the people for the Sacred Scriptures, without swelling my narrative to a voluminous size. It has already become of serious length; and I must curtail it as much as possible.

[After visiting Miconi, an island of 5,000 souls with an Hellenec and a Lancasterian school, containing together more than 200 pupils, Mr. B. proceeded to the island of Naxia.

And next visited the islands of Paros, Siphnos, Serpho, and Thermia, in all of which he found Hellenec and Lancasterian schools, to the pupils of which he gave new Testaments, and had the satisfaction to find that they were received with the same thankfulness which had been uniformly manifested in every other place on his tour. In conclusion Mr. B. says:]

I returned to Smyrna with a joyful heart, having experienced much satisfaction and pleasure during the whole time of my excursion. To the Lord alone is to be attributed the change that has taken place in Greece in the formation of schools, and in the good reception of the Holy Scriptures; and if my visit has proved useful, it is his work also, for I started from Smyrna without having formed any plans, nor did I know what to do when I arrived at

* I now find that Mr. King has opened a school for girls. The first day he had thirteen, and the third, twenty-seven.

Ægina. By his guidance every thing proved smooth and pleasant: I enjoyed excellent health, and was affectionately received every where. I found the people kind and civil, ready to converse on religious subjects, without any animosity or wrath: and, though I had much religious conversation with them, I can say, with thanksgiving to the Almighty, that I did not meet with a single instance of a person being irritated, or taking offence at the truth of the word of God; so prepared are the people to receive the Gospel. I must observe, only, that I did not attempt to converse on religious topics with the first persons of the nation, under the impression that their thoughts were too much occupied with state affairs to lend a patient hearing to any thing I could propose to them of more consequence to their interests. Whatever others may have to say against the Greeks, in justice for the good reception I met with whilst I remained amongst them, I must confess that I found them very different from what I was led to expect; and I have every reason to think, that if left quiet for a few years, under a good government, they will surprise all Europe, by their rapid progress in civilization. As I did not interfere with, nor pry into their political transactions, I may be thought not sufficiently competent to pronounce an opinion on this subject; but, when I view the nation in general, anxious for information, thirsting after knowledge, desirous for peace, eager to receive the word of God, erecting schools every where, and firmly, and strictly adhering to those laws already established, I cannot but entertain sanguine hopes for their future welfare.

May the Lord continue to favor the nation; and may he further impress on the minds of its people, that without him nothing exists; and that a nation, whose constitution is not founded on his holy word, may continue in trouble and sorrow, but will ultimately come to ruin!

[The whole number of Testaments distributed by Mr. Barker in this tour, including 2,820 sold or distributed by young men whom he sent to Napoli di Romania, Argos Hydra, Ægina, &c. was 4,034.—*N. Y. Obs.*

Miscellaneous Intelligence.

MONUMENT OF THE LORD'S GOODNESS.

The editor of the Sailor's Magazine from which we copy the following article is well assured of its authenticity. The writer is a respectable shipmaster sailing out of an eastern port.

Some years ago, a sea-faring man, who had experienced many convictions of sin, of righteousness, and of judgment to come, had so far grieved the Spirit by his intemperance, that it departed from him: and at length he became an habitual drunkard; and from having command of a vessel, was reduced to a foremast hand. On being appointed second mate of a brig, (in consequence of some observations made by the owner,) he gave his word and honor, that at the end of the voyage there should be no fault found with him on the score of drinking. Now consider for a minute, of the word and honor of a confirmed drunkard, one who but the night before went home in a state

of brutal intoxication; insomuch that he knew not how he got home, and by the persuasion of his wife was induced to go to bed immediately, to prevent being seen by the other part of the family. Leaving the port with all these habits, it pleased God to confirm the promise made by the poor drunkard by arresting his attention in the following manner.

After being at sea about a fortnight, while walking the deck on a Saturday afternoon, he seemed to be called by name, repeating these words,—“Now is a good time for you to leave off drinking rum; the yoke sits easy on you, and you can easily shake it off; you have your rum but once a day now, and you have but little inclination for that, and when you get to the West Indies, you have to give the people rum four or five times a day; and you know, (it emphatically said) you know every time you give them rum you drink yourself. Now while the yoke sits easy on you, shake it off.” Nothing was said more or less. It was equivalent to a voice, although it may be deemed enthusiasm to assert it. Be it so. On the next day (Sunday) and having the afternoon and cabin to himself, he sat down and penned the following resolution, and attested to it on the Bible.

“*At sea on board the brig M—of N—, Sept. 8, 1828.*”

“In the name of the undivided Trinity, Father, Son, and Holy Ghost, Amen. I— of — county of — state of Massachusetts, mariner, in the presence of Almighty God, and encompassed with a cloud of witnesses, do hereby and hereon most solemnly, sincerely and truly swear; (not without serious consideration, and earnest prayer to God, for divine assistance to enable me to perform this my resolution) that I will for the future abstain from the use of ardent spirits, of every kind, name or nature whatever, (wines excepted,) and that I will not use them in any shape or form, mixed or unmixed, to evade in any way this my resolution, whereby it may be infringed upon, directly or indirectly, and that I do this, in consequence of a deep impression on my mind, of the evil nature and pernicious effects which the excessive use of spirits have a tendency to produce; it having ever been my easily besetting sin, and has been the means of ruining my temporal interest, by keeping me in poverty; and which will, if not wholly checked, or properly kept under, (which last I am not able to do while I have free access to them) be eventually the means of ruining my eternal interest. And therefore I humbly beseech Almighty God, to regard me in much mercy in this important transaction, (not trusting in my own strength, as knowing my insufficiency to perform any good action or even to think a good thought without divine aid;) and that he will for the sake of Jesus Christ, the friend of sinners, grant me the assistance of his Holy Spirit, to guide, govern, and support me, in all trials and temptations; and enable me to adhere steadfastly to a solemn observance of this my determined resolution.

As a testimony of my sincerity, I hereunto set my hand and seal on this 8th day of September, 1822.”

(Signed.)

Over seven years have elapsed, and he has been enabled by grace, to refrain from the accursed thing; the consequence was that he became respected in society, experienced a revival of religion in his soul; and having attained the command, he endeavored to preach among his brother sailors that faith he once attempted to destroy. It is also worthy of remark, and to the praise and glory of God be it written, that when appointed to the command of a vessel a little more than two years ago, he was enabled to perceive the adversary of his soul busy in plotting his destruction, by persuading him to lay in a stock of wine, to treat company with, and thereby acquire a name for hospitality. In this attempt the enemy was foiled, and he was enabled to make the following resolve.

"October 12, 1827,—Having some time since been enabled by divine assistance, to make a solemn promise, to abstain from the use of ardent spirits, of every kind, name or nature whatever, during life, and having at the same time, since making this resolution, been graciously preserved by divine aid, in all my severe trials and temptations, from violating the same; I desire to return thanks to Almighty God, for his abundant goodness to an unworthy, sinful creature; that he has been pleased to restore me to that society of which I was so degraded a member; and has blessed me in my temporal concerns far above my highest expectations. I now beseech Him in much mercy, to regard me in another important transaction and sacrifice, which it is my earnest desire to make at this time. Having discovered in myself an inordinate attachment to wine, (from which I was not debarred by my last resolve) and having reason to fear from my own weakness, and the many temptations I am liable to be drawn into, by the company with whom I must necessarily associate in my present station of life; all these considerations having been seriously weighed by me, and trembling at the apprehension of bringing disgrace on the sacred name by which I am called, or of wounding Christ in the house of his friends; it is my fixed determination at this time, that I will by divine assistance, abstain from wine wholly, (the sacramental table only excepted) as not to use it in any way, or shape, or form, whereby this resolution may be infringed on, directly or indirectly; and feeling that this disposition was given to me from God, in answer to many prayers, I cheerfully make this sacrifice; and beseech him to accept it, for the sake of his only son Jesus Christ; and for his sake alone to strengthen me, in the hour of trial and temptation, and not suffer me to be tempted, more than I am able to bear, but in every temptation also, to provide me a way of escape. And now, O Lord, in thee do I put my trust; let me never be put to confusion.

In an humble reliance on thy mercy for support, I declare this to be my solemn resolution, and free-will offering, and in testimony whereof, I have hereunto set my hand and seal this 12th day of October, 1827." This also he has been enabled religiously to observe. And the writer, (for it is him) If who is the subject of this communication, does not submit this for publication, to sound his own trumpet, or to

ascribe any merit to himself; being convinced of his own sinful state by nature, and of the preciousness of the redemption there is in Christ Jesus; and would ascribe all the praise to free grace and sovereign mercy, which has rescued one of the most undeserving of the human race from self-destruction: one who, previous to his leaving home, with his long confirmed habits of intemperance, must have been considered according to human estimation, as lost to society, and the very last person in a religious point of view, on whom God would have displayed the riches of his grace and mercy, which are in Christ Jesus.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

January 16, 1830.

"WHO SLEW ALL THESE."

About twenty years ago, Mr. and Mrs. —, decent and respectable people, removed with a family of children from the country to a neighboring town, where they purchased a small house and lot, and lived very comfortably.— Their family, however, increasing to five boys, they removed to the shore, the town being situated on a river, and in addition to their former means of obtaining a living, erected a sign and provided "entertainment," as it is called, for those who chose to call. They were temperate people, accounted honest, and sent their children to the most respectable school in the place. In a short time it was observable that they too frequently partook of the "entertainment" provided for their customers; the habit of daily measuring the poison to others, induced them to taste for themselves, and their house was not as respectable as formerly; restraints were removed, and although they were not drunkards, they bore evidently the first symptoms of the working of the deadly drug, which they fearlessly handled. If at that time the temperance reformation had commenced, they might have been timely warned of their danger, and saved from that ruin, which is surely connected with a free use of ardent spirit. Their children who used to be clad with garments which denoted a mother's industry, soon began to bear marks of neglect, and were by degrees withdrawn from the school; their parents because of *hard times*, not being able to support them there; they consequently lounged about, became acquainted with the customers at the bar and learned their evil habits, especially that of drinking.

The deadly venom appeared to spread with more than common rapidity in the veins of that wretched couple, and they were shortly incapable of keeping even the wretched, disgraceful establishment, which had been the means of working their ruin.

They had commenced it to become rich, but at the end of a few years it had reduced them to poverty, wretched indeed. They had lost their respectability, their honesty, and their property, which was mortgaged for rum; their children were become vagabonds, and their house a receptacle of vice. Of all their five

sons not one escaped the infection; they and their miserable parents wallowed in the mire together.

In consequence of the dreadful excess to which she had abandoned herself, the imagination of Mrs. —, became disordered, and conjured up horrible visions. She fancied herself bound with a belt of brass, to which was attached a chain held by the Great Enemy of souls, (who had indeed enchained her with this the most dire and effectual of all his spells.) She would cross the room with the rapidity of lightning, screaming that he was winding up the chain, and she *must go*, she *could not stop*. She was afraid to pass her own threshold, and fancied she heard unearthly voices, and saw spirits black and hideous all around her—"there they sit," she would say, "J. M." (mentioning the names of all her children,) "there they sit grinning at me, and telling me, *I sent them to Hell; they are on the beams and in the corners, and wherever I go.*"* Her husband had made himself literally a beast; his appearance was scarcely human; bloated, discolored, tottering, uttering curses and sometimes threatening her life. Her constitution after a while gave way, and she sunk in death, snoring out the few last days of her existence in a state of stupor, covered with rags and filth. Her husband had so steeped every feeling of humanity, that he seemed little affected by her death, and to one who reminded him of their former respectability, and spoke of the wretched state to which they were reduced, urging him powerfully over the dead body of his self-murdered wife, *now* to desist; replied stupidly, that there is an *eleventh hour*. Four or five years have elapsed, and he is still in the same state of beastly degradation, literally living or rather existing upon rum—his property entirely gone, and he occasionally earning a few cents, with which to purchase the deadly drug, which is consuming his vitals, and rendering him stupid and dead to every motive that can be urged for reformation.

Two of the sons of this unhappy man have gone down to the chambers of death in an awful manner. Another in an affray occasioned by intoxication, received such an injury in the head, that his intellect has suffered, and he is subject to fits of partial derangement. The other two are drunkards; one lost to all sense of shame, without reputation or desire for any. The circumstances attending the death of one of these young men were extraordinary.—He had become subject to fits in consequence of

his intemperate life, and his wife following the same course, they were obliged to give up keeping a public house, and he maintained himself by fishing. He frequently stopped colored people and others who were advertised as runaways, and obtained a reward for returning them to their masters. He was brutally cruel in his treatment of all who thus fell into his hands, and on one occasion, having apprehended a young colored man on suspicion of being a runaway, he abused him, and confined him a night in his house. The man declared the name of his master and that he had permission to go from home. He however determined on returning him, hoping to obtain a reward. The next morning he and one of his companions, took him in a small fishing boat to his master, who confirmed the man's story and sent them away disappointed. The wind died away when they were a short distance from the shore, and they cast anchor to wait for the tide. It was a cold day in February; they had no fire, but the sun shining upon them they seated themselves at each end of the boat in silence. The attention of his companion was directed towards him by the sound of a heavy plunge; and he saw him just falling over the side of the boat into the water. He ran forwards, but too late to save him:—there was no struggle, no scream, but he sank like lead into the mighty waters; he sank to the bottom as a stone, and the waters scarcely heaved over him. He must have fallen in a fit. His affrighted companion returned as quickly as he could, and the following day search was made for his body; it was found swollen and disfigured, and laid in the grave.

His brother, the youngest of the five, had not reached his twentieth year, but had given himself up to the influence of the vice which has proved the destruction of his family, until he also was subject to fits. Not many months ago, he was seized with one, being then intoxicated; he was recovered by the standers by, and crawled to a small sloop lying partly on the shore for repairs—he laid himself down there, and was found about ten minutes afterwards *dead*, with his head partly under water. It was supposed that another fit had seized him, and that in his struggle he had fallen and suffocated.

This is a melancholy history, but a true one.—Many circumstances rendering it more striking are suppressed, as some of the parties are living. The old man, but a short time ago, was warned again, and the question put to him, "What are the benefits of this practice?" "It *fattens grave-yards*," he replied with a distorted countenance and a horrid laugh.

Yes, such are the dire results of intemperance; and of intemperance not born with one, but bro't on by a temperate use of ardent spirit. These facts are well known. They are published with the hope of their proving a restraint to some one, who trusting in the strength of principle, may occasionally taste this destructive poison.

"Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent and stingeth like an adder.—*Pittsburgh Herald*.

* The writer of this has often witnessed her desperate struggles, and has seen her when a gleam of reason came over her mind, weep in bitterness over her ruin and misery; and has heard her confessions of deeds of villainy committed under her roof; and has heard also her solemn vow to refrain from that which wrought all this misery and sin; and had seen her—"seek it yet again." And every argument which religion can offer, was set before her, and she felt or appeared to feel their force, and resolved:—but the deadly wave seemed to have retired to gather new force, and again swept over her, and prostrated her lower than 'the beasts that perish.' There can be no more effectual barrier against the voice of conscience, the powerful cords of natural affection, and the strivings of the Blessed Spirit of God.

ROMAN CATHOLIC JUBILEE!

"The American people have a right to know what are the sentiments and doctrine of the Papal Church."

The Jesuit of last Saturday contains a very extraordinary communication from the Pope of Rome, Pius VIII. It is addressed "to all the Faithful of Christ, who shall see this letter. Health and Apostolic Benediction." It professes to "proclaim to the whole Catholic world an indulgence in the form of a Jubilee!"—It profanely assumes that the Pope is "empowered to unlock and dispense the spiritual treasures of the Church!"—It proceeds—"Confiding in the mercy of Almighty God, and by the authority of his blessed apostles, Peter and Paul, by the virtue of the power of binding and loosing, which the Lord has conferred on us, however unworthy, we hereby grant and bestow the fullest indulgence of all their sins, such as is usually given in the year of Jubilee, to all those who visit certain churches in and out of the city of Rome,"—"who shall have twice visited, and for some time devoutly prayed in," certain churches here named, "within the two weeks, which will commence on the third Sunday after Pentecost, that is, from the 28th day" of June, 1829, until the 12th of the following July inclusively; "and who shall have fasted on the Wednesday, Friday and Saturday of one of the said two weeks, confessed their sins, reverently received the most holy sacrament of the Eucharist, and, as the devotion of each may suggest, given alms to the poor." The Pope's Brief then proceeds to provide for those who reside at a distance from Rome. These are to be under the direction of their vicars, officials, or confessors, who will direct them, besides fasting, what churches to visit, and to commute the injunctions, as circumstances may require. It is also granted that each may choose any approved priest, as a confessor, "which confessor shall have power for this time only, and in the tribunal of conscience to absolve and free them from all ecclesiastical sentences," &c. &c. Much of like absurdity and folly proceeds; and the concluding paragraph is—"Given at Rome, at St. Peter's, under the Ring of the Fisherman, on the 18th day of the month of June, in the year 1829, and the first year of our Pontificate."

Signed,

J. CARDINAL ALBANI.

Then follows the Brief of the Roman Catholic Bishop Fenwick, of Boston, directing the fasts—the confession of sins—the reception of the sacrament—the giving alms to the poor—the two visits to the churches—and all this to be done "*devoutly*," between the 4th of this April and the 18th.

After this Brief, dated March 26, comes a catechetical instruction on the Jubilee." This informs us, that "the Jubilee, which the Pope, the visible Head of the Church, and Vicar of Jesus Christ, occasionally grants to the Catholic world, means certain considerable spiritual benefits conferred on all the faithful." One of these benefits is explained to be a full indulgence, or "the total remission of the temporal punishment, which sinners have still to undergo after having obtained the pardon of their

sins." Sin is not remitted by the Jubilee. "The only means for obtaining the remission of our sins," says this Catechism, "is the sacrament of penance."—"Every adult, who worthily receives the sacrament of baptism, is cleansed from original and from actual sin."—Persons may obtain remission of guilt and of eternal punishment, we are told, in the sacrament of penance; "but they are bound to satisfy divine justice, either in this world, by the laborious works of penance, or in the next, by the sufferings of purgatory." The church is said to "remit the temporal punishment due to sin, in virtue of the superabundant merits of Jesus Christ, and those of the saints!"—The plain English of which is, that some saints have more merit than is necessary for their own justification, and this the church may transfer to those who have not merit enough! Read some of the nonsense on this subject from the Catechism in the Jesuit:—

"How many saints have there not been in the church of Christ, whose penitential works far exceeded the temporal punishment due to their offence!—How many, who, though never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere penance! What a rich treasure of superabundant satisfactions shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who from her ardent love, shared in all the opprobrium and ignominy of her divine Son!"

Now had such absurdity and folly been received through the medium of some European newspaper, we might have had some doubt as to its correctness. But we have it here published before our eyes, and at our doors, by one who professes to be "the Jesuit," and a teacher of the doctrines of the church of Rome. One would hardly suppose it possible that such opinions could prevail in our enlightened community; but as men love error and the indulgence of their sins, and especially as they do not like the trouble of thinking for themselves, they will be liable to fall in with a doctrine which releases them from responsibility, and from the trouble of doing their duty and of judging respecting revealed truth!—*Christian Watchman.*

OHIO.

Statistical notices of Ohio, from an article in the Home Missionary Magazine for March, written by the Corresponding Secretary of the American Home Missionary Society, who has recently returned from an extensive tour in the valley of the Mississippi.

City of Cincinnati.

Among the towns in the great basin of the Mississippi, Cincinnati is second only to New Orleans in population, commerce and wealth, while it surpasses every other in the number of its literary and religious institutions. Its first rude foundations were laid in the winter of 1787-8, in the midst of an unsubdued and unexplored wilderness: and since the year 1805, the "progress of its population has been a real phenomenon in emigration." In 1810, it was 2,320; in 1813, 4,000; in 1816, 10,283; in 1824, 12,016:

in 1826, 6,230; and its present population falls but little, if any, short of 25,500.

The great revival of religion which commenced in that city about two years ago, has been attended with the happiest results. Besides adding several hundreds to the number of the professed disciples of Christ of different denominations, it has called into action the energies of the churches in a manner new and extraordinary. There are now in Cincinnati 24 houses of worship, 9 of which have been erected or rebuilt in a little more than a year past, viz. 4 Presbyterian, 4 Baptist, 3 Methodist Episcopal, 2 Methodist, 2 Episcopalian, 1 Methodist African, 1 Reformed Presbyterian, 1 Lutheran, 1 Friends; the remainder are Roman Catholics, Jews, Swedenborgians, Universalists and Unitarians, 1 of each. Of the above churches, a large majority are regarded by us as evangelical in sentiment.

Religious Denominations.

The Presbyterian ministers in Ohio may be estimated at about 155. Of these, 75 have been aided in their support by the American Home Missionary Society, in 126 congregations and missionary districts. The number of organized Presbyterian churches and congregations in Ohio, is probably twice that of the ministers, many of the latter having the care of two or three congregations each, while there are 90 or 100 churches in the state destitute of preaching, or only furnished with occasional supplies. The ministers and churches of the Baptist and Methodist denominations are each probably more numerous than those of the Presbyterian, while in the Episcopal diocese of Ohio, there are 12 or 15 clergy, and about the same number of churches. I am doubtless safe in declaring, that all the efficient ministers, of all evangelical denominations, in Ohio, cannot now be estimated at more than 500.

Colleges and Theological Seminaries.

1. The *University of Ohio*, situated at Athens, on the Hockhocking river, 37 miles above its confluence with the Ohio.

2. The *Miami University*, a well endowed and ably conducted institution, is situated upon a beautiful and commanding eminence in the township of Oxford, Butler County, 37 miles from Cincinnati, and 12 west of the Miami Canal, and is surrounded with a new but exceedingly fertile country.

3. The *Western Reserve College* is situated in Hudson, Portage County, and has been endowed principally by individual liberality.

4. *Kenyon College* is an Episcopal institution, under the presidency of the Right Rev. Philander Chase, Bishop of the diocese of Ohio. It is beautifully situated in Gambier, Knox County, in the central part of the state. Its site was selected but about three years since. It has now a commodious and spacious building of stone, temporary dwellings for the officers, and in the college and preparatory departments 80 or 90 students, two professors, and two tutors. The Diocessan Theological Seminary, which is yet quite in its incipient state, is connected with this college. Eight thousand acres of land, on which the buildings are located, belong to the institu-

tion, and will ultimately if well managed, yield a large income.

5. *The Lane Seminary.* This institution had its origin in the benevolence of Messrs. E. and W. A. Lane, merchants of New Orleans, who generously proffered, on condition of its establishment, a certain proportion of the annual income of their business to sustain its expenses. Its primary object is to afford literary and religious instruction to that class of young men whose means are inadequate to those attainments, with a view to the Gospel ministry. Its general purpose is theological education, to which all may have access. The trustees have procured 100 acres of land for its site, on "Walnut Hill," about two miles from Cincinnati, where preparations are making for the erection of suitable buildings.

CONFESSION OF DR. CHALMERS.

It is well known that for more than twelve years after he entered the ministry, Dr. Chalmers preached mere morality to his people. His views of divine truth were then entirely changed, and he became one of the most devoted evangelical ministers in Scotland. In an address to his former parishioners in Kilmany he thus speaks of the entire inefficacy of the style of preaching which he at first adopted:

"And here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny, in a word, upon all those deformities of character which awaken the natural indignation of the human heart, against the pests and disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me, that all this might have been done, and yet every soul of every hearer, have remained in full alienation from God. But the interesting fact is, that during the whole of that period, I never once heard of any such reformations having been effected. If there were any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not until I got impressed with the utter alienation of the heart, in all its desires and affections, from God; it was not till the free offer of forgiveness, through the blood of Christ, was urged upon their acceptance, that I ever heard of any of those subordinate reformations, which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations. I have at last learnt that to preach Christ, is the only effective way of preaching morality in all its branches."—*N. Y. Obs.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 24, 1830.

THE INDIAN QUESTION IN ENGLAND.

It will be not a little gratifying to our Christian readers to see in the following extract, the manner in which their sympathies and their efforts for the poor Cherokees have been responded to by Christians on the other side of the Atlantic. Various foreign journals have been free in their animadversions upon the heartless policy of our government towards the Indians. It has been deservedly denounced by them, as it has been here, as a system assuming principles not only entirely new to our intercourse with them, but unjust and tyrannical. These criticisms may afford us an opportunity of seeing ourselves as others see us. They should remind us too, to our shame and confusion in this instance, that in whatever we do, particularly in cases which involve a decision upon social and political rights, we are "a city upon a hill." We are not to imagine because our rapacity and selfishness has narrowed down our vision, that therefore we are unseen; or that we can trample on the common rights of our race, and be behind a screen. 'Tis not enough that we thrust our heads into a wall of sophistry, or legal subtilties and believe ourselves hid. Nor will it be considered any the less an outrage on the world's sense of justice and humanity that these rights belong to a weak and obscure race of men.

We are glad to see the subject come under the animadversion of foreign *christian* journalists:—the following is from the Christian Observer, an English religious periodical, long since familiar to the christian public in this country. Our religious journals have incurred calumny and malice on all sides for advocating the cause of the oppressed Indians; but we have in these responses from abroad encouragement in lifting up our voices against their oppression—even if no other good should come of it, than to inscribe a protest in behalf of the christian community against the sin. We have been strenuous some have thought over strenuous, to identify with christian duty an interference in this national outrage on common justice and right. We believe that good has been done by the means, and that more good will come of it. The rights of an oppressed people have been made known. The sympathies and voices of all conscientious citizens have been enlisted in their behalf. The professing christian is not only enlisted to put away oppression and wrong by the common sympathies of his nature, but by the precepts of his religion, which bid him to "fear God and work righteousness." Its avowed spirit and object, as first declared to us in the anthem sung at its coming by angels in Heaven, was "Peace on earth and good will to man." Freedom and true liberty have ever since followed in its train wherever its precepts have been insisted on and obeyed. The christian patriot therefore, and the christian philanthropist has had, and has still a peremptory duty to discharge in this case.

In a review of the Essays of William Penn, on the present crisis of the Indians, the Christian Observer has the following remarks.

"This ably written publication has just reached us from the other side of the Atlantic; where, we trust, it has already met with that attention which its importance demands. The minor details would not interest European readers; but the general question is not alien to any mind that is alive to the claims of justice or humanity.

"We noticed the subject in our number for last May, (p. 326,) and have also alluded to it in our reference to President Jackson's message, and on other occasions. The Indians have been again and again recognized by treaty as independent nations, and their lands and laws secured to them by the most solemn pledges; and for Georgia, or any other state in the Union, to force them involuntarily to submit to its sovereignty, under pain of banishment beyond the Mississippi, is both unequitable and cruel. The religious part of the community in America have expressed themselves on the subject in a manner that does them honor: but we fear their arguments will not avail in the legislature, where there appears to be a strong disposition to side with Georgia against the poor Cherokees, as unhappily recommended by the President. The result is the more lamentable as the Cherokees are rapidly advancing in civilization, and all the characteristics of a free, happy, intelligent, and religious nation. They know their own rights, and feel keenly the injustice of their oppressors.

"We had written the above, when some recent American papers reached us, in which we find a debate in Congress on the presentation of a memorial from New-York in favor of the unfortunate Indians. Nothing, except it be some of the speeches in our own West Indian assemblies, can be more harsh, tyrannical, and unchristian, than the remarks of one of the members for Georgia on the occasion. He thought it most supercilious for persons to pretend to interfere in behalf of others; let them mind their own business; it is quite time enough for persons to complain when they are hurt themselves; the Indians are "savage tribes," "the remnants of a conquered people," "infidel aliens;" and those states within whose limits they live have a right to extend their laws over them; "it might be well enough for the State of New-York, or," continued he, sneeringly, "the British Parliament, to legislate for that amiable and oppressed race of vagrants;" but, for himself, he hated such "political homilies," such "mawkish mixtures of sentiment and selfishness;" it was "ridiculous and disgusting;" and the memorial (which another member said had been "got up at a grog-shop,") was intended only to show the "eloquence and philanthropy of the memorialists." We can only say, that the orator is worthy of the cause. If common justice and humanity, or the irrefragable arguments of "William Penn," had not convinced us which was the right side of the question, this speech of Mr. Wilde, of Georgia, would have done so. As to his argument, the lands of the Cherokees are not "*within the limits of Georgia*," though surrounded by Georgia; they never formed a part of that state; the possessors are not represented in the legislature; they no more belong to Georgia, than the vineyard of Naboth to Ahab: and if taken as we fear they will be, either by fraud or force, the curse of God cannot but alight upon the aggressors."

THE INDIAN QUESTION IN CONGRESS.

MR. FRELINGHUYSEN'S SPEECH.

The friends of justice and mercy had begun to take alarm as the session of Congress was drawing towards its close, lest the coveters of Indian lands,

should contrive to put off the discussion of this question, and procure an adjournment without touching it. It has finally been taken up in the Senate. The following notice of the speech of Mr. Frelinghuysen, communicated to the N. Y. Observer, by a gentleman residing at Washington, is one of extreme interest. Mr. Frelinghuysen, is a senator from New Jersey, widely known already as the bold and able advocate of good morals and good order. We rejoice that our fears were unfounded, and that this subject is to have a hearing, let the event be what it will. Let Christians every where listen to the exhortation below. "Let the churches pray that God would overrule the whole. Never was prayer more needed than at this crisis, when the policy of the government is forming in respect to a new and most important class of subject of legislation." Let them unite Church and State this once, remembering that the Legislator before whom they now bring their petitions is "a hearer of prayer," and that He holds in his hand all issues.

It is thought that the question will meet a wide discussion in both houses. The Washington Spectator remarked sometime since—"If we do not mistake the covert notes of preparation that now and then breathe aloud from the retirement of our "delegated wisdom," there are many glowing thoughts ready to manifest themselves upon this subject; and if there be any spirit of prophecy within us, this debate will be one of the most thrilling and absorbing that has for many years enlisted the energies of our national councils. We hope that justice and humanity will triumph in the issue. But sure we are that all the eloquence that ever melted from mortal lips will fail to convince the American public that the original proprietors of this soil, living in peaceable communities, and upon lands which they have in no instance alienated, ought to be driven away in violence, or subjected against their consent, to any laws or institutions which our convenience or selfishness may have dictated."

Washington, April 10, 1830.

At length the Indian question has been brought forward in the Senate on the motion of Mr. WHITE, of Tennessee, to appropriate moneys to be placed under the direction of the President for the purpose of facilitating the removal of the Indians, should they be induced to consent to such a measure. Smooth and apparently harmless in its aspect, it conceals as much injustice and oppression as under one little resolution could stain the records of a free and generous people. I will not say the people; it is the Senate of the American people, who I fear will fail in responding to the voice of their constituents. On Tuesday, the 6th, Mr. White, who sits near the Georgia Senators, Forsyth and Troup, brought forward his motion, on the success or failure of which, expectation hangs with so much intensity throughout the United States. By perverting the construction of national law, &c. he made out the semblance of justice on the part of Georgia, in her projected invasion of Indian rights; but the whole structure was the next day demolished by Mr. FRELINGHUYSEN, who rose in reply on Wednesday, spoke two hours and a half on that day, nearly as long on Thursday, and concluded with speaking upwards of an hour on Friday. These six hours may be considered as sacred to the cause

of truth, justice, humanity and religion. They were not suffered to pass without fervent prayers to the God of nations, that he would bless this effort for the good of the Indians, the prosperity of our country and the glory of his own great name. There were the Senators, who were to hear and decide, surrounding the orator; there also were many philanthropists and Christians, the deep current of whose feelings ran along with the powerful flow of the speaker. Above, among the listeners in the gallery, was an aged Cherokee, sitting almost directly above Mr. F., and drinking eagerly in all he said, with feelings probably like those of a man on trial for his life. From time to time members of the House would be seen coming in little companies, especially the Georgians and those who expect to speak on the question, when it shall arise. Not least in sensibility were the ladies present, who are ever found on the side of sympathy and humanity. The desk of the speaker was loaded with books of reference, as if authority on his side of the question was inexhaustible. Mr. F. rose with deep sincerity and even solemnity depicted in his countenance,

"As conscious of his awful charge,
And anxious mainly too,"

that the grave and reverend Senate should feel as he felt. He seemed to feel as if he had a high duty to discharge, a heavy burden to lay down, the consideration of which not only banished every thought of courting popular admiration, but even the somewhat necessary precaution of a little parliamentary policy, a little of the conciliatory in his exordium, when great and powerful men are opposed to him. Rectitude and magnanimity appear to have such full possession of his soul; unsuspiciousness and *straight-forwardness* seem such prominent attributes of his mind, as to forbid the indulgence of any thing below them, even though a soft word might turn away wrath. He commenced with some severe remarks upon the indiscretion and precipitancy of the President, in speaking as he does in his message so decidedly on the future condition of the Indians; and thus committing himself to one course of action, without consulting the Senate, or taking the benefit of the deliberations of the House on a subject, so profoundly interesting to the happiness and very existence of a sovereign nation, and involving consequences of the greatest import to this country. The ardor of his benevolent feelings would occasionally break forth and overflow from the main channel of his argument, while he pleaded in strains of true eloquence and earnestness the cause of the weak and the oppressed, and warned his peers, even by the sanctions and solemnities of the last day, to follow truth and justice, instead of self-interest and prejudice in their great decision.

Among the printed documents from which he read extracts—documents embracing laws, treaties, adjudications, &c., were too very *pungent curiosities*: the one a proclamation of the then Governor of Georgia, (who sat opposite to him,) recognizing the very rights which Georgia now denies; the other a treaty, found in a book of which there is but one copy known in the District, more than thirty years old, called the treaty of Dewitt's corner; in which, at the specified time and place, Georgia and the Indians met by their plenipotentiaries. The powers of the respective representatives were defined; they were placed on a basis as equal and reciprocal as that of any two high contracting parties, and it was called an "Indian Congress." This treaty was ratified with these identical Cherokees. The mass of argument and evidence presented on this occasion, can be neither surmounted nor surrounded. It can only be *broken through*. Nor will this be done so much under the influence of rational conviction, as that of self-interest, state pride, and party spirit.

Yes, party spirit, whose active and malignant influence can be as easily excited in the dignified Senate, and the high-minded House of Representatives, as in a common town-meeting. Mr. F. did not so much speak as if he firmly and fervently expected to succeed, as that he might discharge his duty to God, his conscience, and his country, and wash from his own skirts the stains which he saw gathering on the American Senate.

If you ask "How will the Indian question be decided?" the reply always is, "Perhaps in their favor, if they do not make it a party question." To make it a party question will be no difficult matter. The President has decided. What is he to do? The Secretary of War agrees with him. What hope is there? A majority of Congress go with them, on every great and conflicting question. But the voice of remonstrance will be raised. When the question shall come up in the House, which will not probably be until the result is known in the Senate, the note of that remonstrance will be loud and deep. Storrs, Spencer, Burgess, Everett, Ellsworth, Huntington, and others, are expected to speak on one side, as well as M'Duffie, Thompson, Wilde, &c. on the other. Exhort the churches to pray that God would overrule the whole. Never was prayer more needed than at this crisis, when the policy of the government is forming in respect to a new and most important class of subjects of legislation.

Every good man must rejoice in the acquisition of Mr. Frelinghuysen to the national councils. He has taken a high standing for a new member, and a high stand, too; but with the possession, it is believed, of sufficient powers to maintain his position successfully and permanently. To speak of his personal appearance, the interest of a bland and expressive countenance is much heightened by a certain appearance of imperfect health, a slight paleness, which indicates the operation of vigorous intellect, and ardent feelings, too strong for the slender earthly tabernacle. Thought lies deep in his eye; reason exerts her powers with vigor and clearness; imagination displays her most brilliant charms, unsullied by any meretricious exceptions; dignity, sincerity, and earnestness, all combine to render him attractive and powerful as a debater, far before the large majority of his compeers, and scarcely behind one of them. A few years' practice will no doubt so improve him in many respects as to bring him by the side of the first and best here. In a comprehensive sweep of intellect and nervousness of ratiocination I suppose he must at present be considered as surpassed by Webster, as much as W. is by him in the charms of an elevated, chaste, and beautiful imagination. Mr. Clayton, the matter of whose speech on the land resolution, has been called second only to Webster, must not be compared with Mr. F. as an orator.—With whatever high interest politicians and statesmen may have regarded the celebrated debate and debaters in the Senate last winter, on constitutional questions, I look upon Mr. Frelinghuysen as having been placed in a situation, on this new question, surpassed by none in interest and importance. When the rights of man, the cause of the oppressed, and national duties and obligations before God are involved in the question, how momentous the situation of those who are called upon to vindicate those rights, and enforce those duties and obligations! The eyes of the American church and of the friends of humanity are turned on him and his coadjutors; and as they expect them to do their duty, so when the conflict shall be over, may they all truly say, as he remarked to me a few moments after he had concluded his exhausting speech: "*I have been earnest, because I was oppressed with a sense of duty.*"

Mr. M'KINLEY, of Alabama, commenced an answer to Mr. F. yesterday.

CONSECRATION.—The new Episcopal Chapel in this city was consecrated to the service of Almighty God, on Thursday last.

NOTICE.

Clergymen visiting the city of New-York during the approaching anniversaries, are invited to call at Mr. John P. Haven's bookstore, in the American Tract building, 142 Nassau-street, where they will be directed to places of accommodation provided for them by the hospitality of the citizens.

ARRIVAL OF THE MISSIONARIES IN THE MEDITERRANEAN.

By a letter received in New-York city, from Malta, dated March 1, 1830, it appears that our missionaries to the Mediterranean have reached Malta in safety. Our paper this week contains also a letter from Mr. Brewer noticing the safe arrival of himself and associate at Smyrna—it not being convenient to land at one of the Greek Islands.

The following is the extract, published in the N. Y. Obs., from the letter from Malta. "Our dear missionary brethren and sisters have all, through the goodness of our Heavenly Father, arrived in safety. Mr. Temple and family on Thursday night, and our other friends, (Messrs. Whiting and Dwight, with their families) on Saturday morning. Mr. and Mrs. Whiting, I understand, are to be stationed at Beyroot, with Mr. and Mrs. Bird. Mr. Dwight is to accompany Mr. Smith on a journey to Armenia, and Mrs. D. is to remain in Malta until their return.

THE GREEK CHURCH.

[We are permitted to present to our readers the following brief sketch of the history and present condition of the Greek Church, from a dissertation prepared for a society for "christian research" in the Theological Seminary. At this time when we are daily having more concern through our missionary labors in that country with the state of religion there, such an epitome of its history and character cannot be uninteresting or unimportant. The writer has appended an apology for the haste with which it was written: but it will be found all-sufficient to enable the friends of our missionary laborers in Greece, to judge of the spirit of the religion with which they will have to contend. Corrupt and debased as is the religion of the Greeks, it is better than if like their late masters, they were the insulting scoffers of Jesus. It is something, for the furtherance of evangelical labors among them that they retain the form, and are tenacious of the name of a christian church. We have cause to congratulate ourselves that a stock is ready grown to our hands barren and fruitless as it is, upon which scions of a healthier growth may be grafted, bearing fruit. If our offers to aid the Greeks in disseminating virtue and intelligence among the people continue to be cherished, as they have thus far been, they will be led ere long to a recognition of their own errors. The "tables shall be thrown down—the buyers and sellers whipt from the temple," and

the Greek Church be once more as pure as it has been.]

By the Greek Church, I mean that society of christians which acknowledges the patriarch of Constantinople as its head. The Eastern Church includes both the Greek, and all other denominations of christians, found in Asia and Africa, which reject the authority and renounce the communion of the Romish Church.

A branch of the Greek Church is found in Russia, Georgia, and Mirgrelia. This division, though united in communion with the patriarch of Constantinople, is governed by its own laws.

According to Mosheim, christianity was introduced in the fourth century into Georgia and Mirgrelia, by means of a female captive. The pontiff at the head of each nation, pays a tribute to the Greek patriarch; but in other respects is independent. The observance of a few festivals, and the performance of a few external ceremonies are the only remains of religion found among the people. The German Missionary Society has established missions in these countries, with the prospect of usefulness.

The most probable account of the introduction of the christian religion into Russia, is that which places the era about the end of the tenth century, and ascribes the event to intercourse with Greece. The doctrines and discipline of the Greek Church became, of course, the doctrines and discipline of the Russian. The supremacy of the patriarch of Constantinople extended to this country, until the year 1583, when, in a council held at Moscow, he gave his consent to the appointment of a new and independent patriarch. This office continued till the commencement of the eighteenth century, when Peter the Great, that he might more easily carry into effect his plans of improvement, abolished it, and instituted the Holy Legislative Synod, in which the government and concerns of the Church are vested.

The Church subject to the patriarch of Constantinople, is called the Greek from the circumstance of its prayers and religious ceremonies being performed in that language. It claims to be of great antiquity,—the mother of all other churches—having been organized by the Apostles of our Lord, at Jerusalem. The emperor Constantine, however, may be considered as its founder in its present form and constitution. But passing by these pretensions to an apostolic origin as unfounded, it will not be denied that christianity was introduced into Greece soon after the death of the Saviour, and for many years flourished there. Vide Acts xvii. 22—34; also xviii. 9—11.

For the first eight centuries, the Greek and Latin Churches were in communion with each other, and may be considered as one. Their discipline and doctrines were similar. Their history during this period is also similar. The errors and corruptions that appeared in one, were soon introduced into the other. The progress of each away from the simplicity and purity of the Gospel, was alike gradual, and in the end, almost equally wide and melancholly.

But though united in communion, there were points on which they early differed. A spirit of jealousy manifested itself in the second century; and though suppressed and concealed, it occasionally broke forth with violence. In the eighth century, the contention on the subject of images was bitter and violent, and resulted in a permanent separation.

Constantine, it will be remembered, removed the seat of government from Rome to Constantinople in 330. In this new metropolis, he established a bishop, who, prompted by his own ambition, and encouraged by the emperor, who was desirous that this city should, in all respects, rival that of the former residence of the imperial family, soon claimed equal power and dignity with the bishop of the Roman See. He was soon allowed to sit next to the successor of St. Peter, and by the Synod of Chalcedon, 451, was declared of equal dignity. It was in vain that the Roman pontiff resisted these encroachments, and asserted his own rights. Provoked at his arrogance, the emperor Leo III. seized some of his possessions and annexed them to the See of Constantinople. To these events, and not to any early difference of opinion concerning certain festivals and doctrines, the animosities that have so long subsisted between these churches, and the separation that ensued, 858, are to be referred. The circumstances of the separation were these. The em-

peror Michael, deposed and sent into exile Ignatius, Bishop of Constantinople. With this exiled prelate, the Pope, Nicholas I., took part and excommunicated Photius, who had been elected in his place. Photius immediately assembled a council at Constantinople, and, in return, declared His Holiness unworthy to be admitted to the communion of christians. On the death of Photius, 891, the Roman pontiff demanded the degradation of the bishops and priests ordained by him. To this the Greeks refused to submit, and have ever since been regarded by the Catholics as Scismatists. No efforts, nor artifice of the Popes, or of the Greek emperors could effect a reconciliation. The language of kindness and love has sometimes been assumed, and a union proposed. Yet it was in vain. The spirit of resentment and aversion was meanwhile gathering strength, and the sentence of excommunication stands unrepealed on the records of each Church. Before their separation, the spirit of vital piety had almost disappeared in each. The clergy were debased, ignorant, and many of them extremely vicious. The people were, of course, enveloped in deeper darkness. After the separation, new and powerful causes conspired to depress and corrupt the Greek church. From this period, its history presents a picture so deformed and darkened, as scarcely to be recognised as that of a Christian Church.

In the tenth century, it has been stated, the Greek Church extended itself into Russia; but received little or no accession to its moral strength. The Crusades nourished and strengthened the aversion to the Latin Church. It is related that in some instances the altars were washed and purified,—as if from defilement,—on which the Romish priests had performed the ceremonies of their worship.

The taking of Constantinople in 1453, by the Turks, opened new sources of deep and bitter suffering to the Greek christians. It is true their religion was partially tolerated, and the outward forms of the church suffered to remain unchanged. But that event added the chains of political slavery to those of ignorance and superstition. Many of the perversions of religion now found among this people, may be traced to the despotism of the government. The christian was called and treated as a dog. The objects with which were associated his dearest recollections, and which have so often waked up deeper sympathy, and inspired warmer devotion, were trampled on by the Mahommedan, as abominations, and swept away by the tide of barbarism that came in with the power of the crescent.

The highest offices in the church became now the gift of the government, and intrigue and corruption, the necessary means of obtaining them.

In the seventeenth century, great efforts were made by the Pope, Urban VIII., to unite these ancient churches. But these efforts were as warmly resisted by Cyrillus Lucan, then at the head of the Greek Church; a man of learning and piety. He expressed a preference to unite rather with the protestants, and avowed his purpose to bring the doctrine and ritual of this Church nearer to the simplicity of the Gospel. This was enough to render him odious to the friends of Rome, who effected his death by false accusations of treason to the Turkish government. This pious and exemplary prelate was strangled by order of the Sultan, 1638; a martyr to the cause of reformation and pure religion. It is unnecessary to dwell here on the history of succeeding years,—on the wrongs which this church received from the lords of the soil, or its state of degradation. The night has been one of protracted suffering,—its darkness pierced by few rays of light, betokening the dawn of a brighter day. She has sat amid her enemies, uncheered by the voice of christian sympathy, and unblessed with visits of grace from above. But she has recently attracted the notice of the christian world. The missionary has gone forth; and his heart beats warm with joy, as he dwells in thought on preaching the gospel in a country, hallowed by the rich displays of its glory, in Apostolic days. It may be proper, here, to remark that the Greeks, who have been engaged in the present struggle for liberty, have been excommunicated by the Patriarch of Constantinople, and that there now exists no connexion between them. We may hope that with the liberties of Greece, this church will also rise to her former state of purity and prosperity. The separation will probably be something like that of the Russian, with a patriarch of its own, independent of the patriarch of Constantinople, but in communion with him.

(To be Concluded.)

DR. MURDOCK'S LECTURES ON ECCLESIASTICAL HISTORY.

We have been among the attendants on these lectures; and such has been the degree of satisfaction we have experienced, that we cannot look forward to their conclusion without severe regret; especially, as the last lecture of his present course (to be delivered on Monday evening,) will bring us only to the close of the second century. We are exceedingly desirous, the Reverend gentleman should undertake a second course, in which he would continue his subject down to a period nearer our own times. Such a course, it is obvious, would cover a great variety of details of the first importance in the history of the Church; as, for example, its preservation in the world, through the dark ages, its triumph at the reformation, and the introduction of more modern systems of church government.

To the subscribers of the present course, or to those who have listened to Dr. Murdock elsewhere, it is unnecessary to say a word concerning the ability with which he acquits himself in these performances; for the benefit of others, we are happy to testify, that they uniformly bespeak the industry and patience of the scholar, as well as the candor and piety of the christian; and it is our conviction, that it very rarely falls to the lot of a popular audience, to be treated with so much of *beaten gold* from a public lecturer on any topic whatsoever. We shall wait the advertisement of the course alluded to, with much impatience.

MANY.

ECCLESIASTICAL RECORD.

Rev. A. Barnes of Morristown, N. J. formerly of this vicinity and a graduate of Hamilton College, has been elected Pastor of the first Presbyterian Church in Philadelphia, as successor to Rev. Dr. Wilson, resigned.—Rev. Mr. Winchester has been elected Pastor of the sixth Presbyterian Church of the same city, in the place of Rev. J. H. Kennedy, resigned.—*N. Y. Obs.*

The Rev. Mr. McIlvaine, Rector of St. Ann's Church, Brooklyn, N. Y., has sailed to England for his health.—*Phil. Rec.*

Rev. Edward Seagrave, was ordained as Pastor of the Baptist Church in Scituate, on the 31st ult. Sermon by Rev. C. P. Grosvenor, of Boston.

March 25, Rev. Joseph Driver, late of North Reading, was installed as pastor over the Baptist Church and Society in Brookline, Mass. Sermon by Rev. Thomas Driver.

Rev. Joseph Eliot, of Saxton's River, Vt. has received and accepted a call from the Baptist Church and Society in Middlebury, N. Y. to become their pastor.

The Baptist Church and congregation in New-Market street, Philadelphia, have given the Rev. John R. Doge, a unanimous call to become their pastor, and we are happy to state he has accepted the call and entered upon his pastoral duties.

SUMMARY.

The German Bible Society are at this moment printing the New Testament in modern Greek, to be sent into Greece.

Maumee Mission.—By an extract which is found in the Albany Register, it appears that Rev. C. Marsh, who had been destined by the American Board for the station at Green Bay, was unable to proceed farther than Maumee, on account of the inclemency of the season; and that he concluded to spend the winter there. Some tokens of special solemnity were witnessed. Two or three deeply

concerned for the salvation of their souls. The number of Indian children and youth under instruction, is twenty-six.—*W. Rec.*

Withington Legacy.—Mr. John Withington, who died eight years since, made the Baptist Board of Foreign Missions, the Am. Bible Society, &c. his residuary legatees, besides \$10,000 which the Baptist Board received at the time. At length the estate has been settled, and that Board has received \$7000 more. This accession to the fund is peculiarly encouraging at this time, when a reinforce of missionaries to Burmah is contemplated.

Education in France.—The *Moniteur* contains a report of the Minister of Public Instruction to the King, upon the state of schools for primary instruction. The minister advises the establishment of these schools in all the communities of the kingdom, and the establishment of a preparatory model school in each academical district of the University of France, for the purpose of forming school-masters; the minister likewise advises the providing of funds for the purpose of enabling the poor communities to support schools, and for giving pensions to aged school masters. The report is followed by a Royal ordinance for the carrying into effect the recommendations of the report.

Ireland.—Rev. J. Wilson writes from Sligo, Dec. 16. "It is my firm conviction, that at no period since the Society's operations have there been more persons engaged in an attentive perusal of the Scriptures, nor, apparently, more desirous of arriving at a satisfactory acquaintance with them." Mr. W. Moore writes from the same place, Dec. 11. "Notwithstanding all opposition of the priests, sometimes raging and sometimes abating, the poor papists will hear. A few days before I left home, Parson G. was murdered, an attack made on Parson S., and a ball lodged in Parson D.'s neck which is not yet extracted."

MR. BREWER'S ARRIVAL.

[The following letter has just been received by the Editors of the Boston Recorder, from the Rev. J. Brewer, who has gone out to promote Education in Greece.]

Smyrna, Feb. 6, 1830.

GENTLEMEN,—We reached this place two days since after a passage of 56 days from New York. Providence has smiled on our pathway over the ocean; for though we have experienced considerable boisterous weather, we have been mercifully preserved, and are all in excellent health. We had hoped to be landed at one of the Greek islands, but it proved inconvenient for the vessel to stop. Our expectation now is, to take passage for Syra or Tinos in a few days. We learn verbally that the schools in the former scene of my labors, under the superintendence of Rev. Dr. Korek, are in a most flourishing condition; and that Mr. King is beginning a girls' school on the plan we had proposed at Tinos. We shall consult with the brethren there respecting a temporary place of residence, which is all we are recommended to select for the present.

From Malta we hear that our brethren were well a few days since. At this most important post perhaps in all the Levant, there are no missionaries at present but Mr. and Mrs. Lewis, who are in the service of the London Jews' Society. We earnestly long for the arrival of some new brethren from America; especially one who should be particularly devoted to the interests of American seamen.

You have doubtless heard by the way of England, of the new persecution which has broken out against the Jewish Christians.—Thirteen have been banished to the vicinity of Cesarea, including the two former sufferers John Baptist and John. I feel more and more impressed with the idea, that these dark and distressing dispensations,—the trials which come upon the converts, and upon those who send and those who are sent among them to “proclaim the acceptable year of the Lord,” are the prelude to a great ingathering of these long lost sheep of the house of Israel into the fold of the Good Shepherd. We are assured there are still perhaps a hundred and fifty of the Jews of Constantinople, and some in this place, who are anxiously waiting the issue of their brethren’s trials with a strong inclination to avow themselves believers in Jesus. May He who enabled the martyr Polycarp to witness a good confession on the hill in sight of which I am now writing, give them grace not to be ashamed of their Lord and Master. Mr. Lewis, who it will be remembered, formerly travelled in the Holy Land, is about undertaking a journey to Cesarea, in order to see what can be done for the comfort of our persecuted friends.

From Mr. Barker, the agent of the British and Foreign Bible Society, we are happy to learn that the distribution of the Scriptures, particularly in modern Greek, is going on extensively. Not long since the Pasha of Egypt received a copy from a missionary in Arabic, with which he expressed himself highly gratified, saying that of a long time he had been desirous of perusing the *Christian’s Koran*.

Yours in the bonds of the Gospel,

JOSIAH BREWER.

P. S. The vessel which takes this to America, unexpectedly sails while the remainder of the company are on shore, and considerably earlier than we had anticipated. If no other or few letters shall be received by the friends of the missionaries in consequence, they will understand the cause.

CONVENTION OF TEACHERS.

The Convention of Teachers in Boston, indicates that there is abroad in Massachusetts, at least, a spirit, which argues great good to the cause of popular education.—The simple fact that two hundred or more gentlemen and ladies from different, and some, from distant parts of the State, most of them personally engaged in the business of instruction, were present, manifests a strong desire in them to avail themselves of every opportunity to gain the knowledge necessary for their important stations. Such meetings cannot fail to be productive of essential benefit to teachers, and through them, to the schools, in which they are engaged. I am gratified to notice that a similar meeting is proposed at Worcester, to commence next Monday. The citizens of that place are among the most active in the state, in promoting the improvement of schools. The board of Education, generously granted to the teachers of the public schools, eight in number, a week’s vacation, allowing them their

usual compensation, at the same time, to encourage them to attend the convention, at Boston. The same was done in Hingham, and perhaps some other towns. Mr. Holbrook, whose whole time and energies are devoted almost, if not wholly, gratuitously to the benefit of the rising generation, proposes to be present, at Worcester, to explain the use of his apparatus and impart the results of his experience and observation in teaching.

Why cannot something of this kind be introduced in this State? Are our public schools so elevated in their character that they need no such expedients to improve them? Are our teachers so enlightened and so exclusively devoted to their appropriate duties, that they require no such measures to increase their knowledge and stimulate their zeal? The fact is, that, with one exception, Connecticut, with her gigantic school fund, is probably, behind all the New England States in the character of her common schools.

In passing from Massachusetts into Connecticut, the whole distance in which they are contiguous, an observing traveller wants no other means to designate, within a mile or two, at least, the line of separation, than the appearance of the school houses. And how does Massachusetts sustain the burden of her schools? It is by a yearly assessment. She has no permanent fund for their support. And are her people impoverished? Is it not a source of great dishonor to Connecticut, that with such an income for the exclusive benefit of common schools, they should be suffered thus to decline?

Norwich Cour.

Bottles turning to Phials.—A gentleman recently returned from a tour to the District of Columbia, informs us that he saw no spirits placed on the table in any steamboat or tavern, until he reached the Chesapeake Bay. In the boats on that bay he found, that although spirits were placed on the table, they were pent up in very small decanters resembling large phials, and made quite a docter-like appearance. He recommended that one more reduction in the size of the phials should be made, and that they should then be labelled, *medicine*, the only shape in which their fiery contents ought ever to be used. Travellers could then know who of their company were invalids, and extend their sympathies accordingly.—*N. Y. Obs.*

Army Chaplain.—It gives us the greatest pleasure, says the Phil. Recorder, to learn that the officers of the United States Army, stationed at Old Point Comfort, Virginia, have memorialized the President for the purpose of obtaining the appointment of a Chaplain for that station. This is thought to be the first effort of the kind since the war; and is in the highest degree creditable to the officers who have drawn up the memorial. The attitude in which government will be placed if this memorial should be disregarded, will be one which will not bear to be contemplated. Whilst tens of thousands of dollars are worse than wasted in dealing out the deadliest poison to the poor soldiers, surely *economy* cannot be the plea for withholding chaplains, more especially where they are asked for!

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

From Wilcox's Sermon.

A YOUTH HURRIED INTO ETERNITY.

Not long since, a young man in the vigor of health, with the fairest prospect of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house, in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, "Sir, must I die! must I die? deceive me not in this thing." His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up, as it were, at once, to a full sense of the dreadful reality. "Must I then go into eternity in an hour? Must I appear before my God and Judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly, but it never entered my mind, that I was to be one of the number. And now what shall I do to be saved?" He was told that he must repent and believe on the Lord Jesus Christ. "But how shall I repent and believe? Here is no time to explain the manner. Death will not wait for explanation. The work must be done. The whole business of an immortal being in this probationary life is now crowded into one short hour—and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and an eye gleaming with desperation, continued his cry of "What shall I do to be saved?" till, in less than an hour, his voice was hushed in the stillness of death.

DUELLING.

A certain abbe with whom I was disputing at Paris on the subject of duelling, concluded his arguments against the practice with a story which was as follows:—

"A countryman of yours, a captain Douglass, was playing at a game with a very intimate friend in this very coffee house amidst a circle of French officers who were looking on. Some dispute arising about a cast of the dice, Douglass said, in a gay thoughtless manner, 'O what a story!' A murmur arose among the bye-standers, and his antagonist feeling the affront, as if the lie had been given him, in the violence of his passion, snatched up the tables, and hit Douglass a blow on the head. The instant he had done it, the idea of his imprudence, and its probable consequences to himself and his friend, rushed upon his mind. He sat, stupified with shame and remorse, his eyes riveted on the ground regardless of what the other's resentment might prompt him to do.

Douglass, after a short pause, turned round to the spectators: 'You think,' said he, 'that I am now impatient to avenge myself for the conduct of this unfortunate young man; but I know that at this moment he feels anguish a thousand times more keen than any my sword could inflict. I will embrace him—thus—and try to reconcile him to himself; but I will pursue to death that man among you who shall dare to breathe a syllable against my honor.' 'Bravo! bravo!' cried an old chevalier de St. Louis, who stood immediately behind him. The sentiment of France overcame its habit, and 'Bravo! bravo!' echoed from every corner of the room. Who would not have cried, 'Bravo?' It were better not to fight, if one had but the courage not to fight."

"When all the blandishments of life are gone,
The coward sneaks to death—the brave live on!"

So says a certain writer on the subject of suicide, and we think it might be as properly applied to that cowardice which, under the garb of bravery, fears to incur the imputation of *tame-spirited* from the unthinking and dissolute characters which are to be found in every age.

A POOR CRIPPLE BOY WHO PARTED WITH ALL HE HAD TO OBTAIN A BIBLE.

A youth named George Howard, a cripple, supported on charity, having by some means obtained 50 cents, travelled four miles to the house of the agent of the Greenville Bible Society, in South Carolina, and offered it for a Bible, the price of which was 75 cents. The agent gave him the Bible, and presented the money to the Board of Directors. Being sensibly affected with the incident, they requested the agent to return the fifty cents to the poor but interesting boy, who had so nobly given all his earthly substance for the blessed book, which contains the pearl of "great price," accompanying their request with earnest desires that all its rich, imperishable treasures might be made his own for eternity.

The youth on returning home, devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he had read it through five times. The boy was not known to be pious before he obtained this Bible; but while reading it he would frequently make remarks on important passages which arrested his attention. The following passage deeply affected him a short time before his death. "Behold he cometh with clouds, and every eye shall see him." He died, professing his hope of eternal life, through faith in Christ Jesus the Lord.—*Teacher's Offering.*

A MOTHER'S LOVE.

If there is one human feeling free from the impulse of earthly frailty, that tells us in the slightest breathings of its celestial origin, it is that of a mother's chaste, overwhelming, and everlasting love for her children.

The name of a mother is our childhood's talisman—our refuge and our safeguard in all our misery; 'tis the first half-formed word that falls from the babbling tongue, the first idea that dawns on the opening mind; the first, the fondest, and the most lasting tie in which affection can bind the heart of man! It is from the beginning the same unchangeable love. It owes not its being to this world, or the things in this world, but is independent and self-existent; enduring whilst the pulse of life animates the breast that fosters it: and if there be any thing of mortality that survives the grave, surely its best and noblest passion will never perish.

Oh! it is a pure and holy emanation of Heaven's mercy implanted in the heart of woman; for the dearest and noblest purpose, to be at once her truest and most sacred pleasure, and the safety and blessing of her offspring.

It is not a selfish passion, depending for its permanency on the reciprocation of advantages; but on its sincerity. It wasteth not itself, and centres but in the happiness of its object; and when the welfare of that object is at stake, it putteth away fear, and knoweth not weariness. It is not excited by form or features, but rather, by a happy perversion of perception, imbues all things with an imaginary beauty.

It watches over our helpless infancy with the ceaseless benignity of a guardian angel; anticipates every childish wish; honors every wayward fancy; soothes every transient sorrow, sings our sweet lullaby to rest, and cradles us on its warm and throbbing breast; and when pain and sickness prey upon the fragile form, what medicine is there like a mother's kisses; what quieting pillow like a mother's bosom? Or, when launched into the wide ocean of a tempestuous world, that eye gazes on our adventurous voyage, with all the eagerness of maternal fondness, amid the sad, yet not unpleasant contest of hopes and fears, and deep anxieties. When the rugged path of life has been bravely, patiently, and nobly trodden; when prosperity has smiled upon us; when virtue has upheld us amid the world's temptation; virtue, which she herself planted in us—and when fame has bound laurels round us, is there a heart, that throbs with a livelier or more grateful pleasure than a mother's?

PRUDENCE.

Aristotle is praised for naming *fortitude* first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might with equal propriety have placed *prudence* before it, since without prudence fortitude is madness. The foundations of human prudence is, first, *A knowledge of ourselves*.—What is my temper and natural inclination; what are my most powerful appetites, and my prevailing passions; what are my chief talents and capacities; and what are the weaknesses and follies to which I am most liable.

Second, *The knowledge of mankind*. What are the peculiar tempers, appetites, passions, powers good and evil qualities of the persons whom we have most to do with in the world.

Third, *The knowledge of those things which have the more immediate relation to our own business and duty, to our own interest and welfare, whether we consider ourselves as men or as Christians.*

PERSECUTION.

To banish, imprison, plunder, starve, hang, and burn men for their religion, is not the gospel of Christ, it is the gospel of the devil.—Where persecution begins, Christianity ends; and if the name of it remains, the spirit is gone. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in! How often does it happen that some small difference in sentiment will occasion not only a sullen dryness among brethren, but even influence them to give way to the most bitter quarrels and speeches against each other; often too among persons in the same communion, and about matters comparatively trifling. This is not the characteristic of the lovers of Jesus, who ought to "love one another with a true heart fervently." "Then shall all men know that ye are my disciples if ye love one another."

CHRIST THE ONLY TRUE GROUND OF CONFIDENCE IN DEATH.

"I have nothing to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter." His friends began to remind him of his many acts of mercy; he exclaimed, "They be good works, if they be sprinkled with the blood of Christ, but no otherwise."—George Herbert.

SLEEP.—Sleep has often been mentioned as the image of death: So like it," says Sir Thomas Brown, "that I dare not trust it without my prayers."

HYMN—OUR GOD, OUR FATHER, HEAR.

BY THOMAS PRINGLE.

When morn awakes our hearts,
To pour the early prayer;
When toil-worn day departs,
And gives a pause to care;
When those our souls love best
Kneel with us, in thy fear,
To ask thy peace and rest—
Our God, our Father, hear!

When worldly snares without,
And evil thoughts within,
Of grace would raise a doubt,
Or lure us back to sin;
When human strength proves frail,
And Will, but half sincere;
When faith begins to fail—
Our God, our Father, hear!

When in our cup of mirth
The drop of trembling falls,
And the fail props of earth
Are crumbling round our walls;
When back we gaze with grief,
And forward glance with fear;
When faileth man's relief—
Our God, our Father, hear!

And when Death's awful hand
Unbars the gate of Time,
Eternity's dim land
Disclosing, dread, sublime;
When flesh and spirit quake
Before THEE to appear—
Oh, then for Jesus' sake,
Our God, our Father, hear.

NEW-HAVEN COUNTY BIBLE SOCIETY.

The Annual Meeting of this Society, was held on Wednesday evening, in the Centre Church in this city. It appeared from the Treasurer's Report that between 11 and 1200 dollars had been received in donations, and for the purchase of Bibles since the last meeting in August. The Report of the Secretary and several able addresses which were made on the occasion, presented the subject in an animating light. Auxiliaries have been formed in nearly every Parish in the County. About 90 families who were found destitute, have been supplied. Every family in this city, and nearly all in the County, who were willing to receive a copy, have been furnished. And still there is a vast field beyond this little vineyard, so highly cultivated, that is barren and desolate.

We hope to be able hereafter to give an abstract of the Report.

NEW-HAVEN COUNTY TEMPERANCE SOCIETY.

The 3d Monthly Meeting of the New-Haven County Temperance Society was held at Hamden, on Tuesday, the 20th inst.

The following summary shows the present number and increase since the last meeting.

New-Haven City	Increase	60	560
Young Men's	do.	5	145
Yale College			200
Fair Haven			78
African Society			40
Whole number in New-Haven, including College and Fair Haven			1023
Derby			148
Humphreysville	Increase	30	30
West-Haven			39
Hamden	do.	5	25
Whitneyville	do.	30	30
Milford	(not represented)		140
North Milford			40
Woodbridge			40
Waterbury	do.	10	270
Prospect	do.	22	52
Southbury	(not represented)		126
Eastern Association			1241

Total reported this meeting	3204
Total reported last meeting	2867

Total increase since last meeting 337

Addresses were made in the afternoon by Dr. Bunce, of Prospect, Col. Tomlinson, of Derby, James Brewster, Dr. Ives, and the Hon. David Daggett, of New-Haven.

The next Monthly Meeting will be held on the 3d Tuesday of May, at North Milford.

NOTICES.

The annual meeting of the Connecticut Sabbath School Union, will be held in New-Haven, on Thursday the 6th of May, at 2 o'clock P. M.. A process-

sion will be formed of Superintendents, Teachers and Scholars of the several schools in this city, connected with the Union, which will proceed to one of the churches on the public square, where an address will be delivered to the Teachers and Scholars, with other appropriate exercises.

The general meeting of the Society will be held in the evening, at the Centre Church, at which time the annual report will be read, and several addresses delivered; and before the close of the meeting the officers for the ensuing year will be chosen. Officers, Delegates, and all persons interested in Sabbath Schools are invited to be present.

By order of the Board of Managers.

J. L. CROSS, Secretary.

DOMESTIC MISSIONARY SOCIETY.

The semi-annual meeting of the Directors of the Domestic Missionary Society for Connecticut and its vicinity, will be holden in the lecture room of the North Church in New-Haven, on Wednesday, May 5th, at 8 o'clock A. M.

LEONARD BACON, Secretary.

New-Haven, April 22, 1830.

In consequence of the depressed state of the funds of the Domestic Missionary Society, the Committee of Missions, anticipating the inability of the Society to meet its engagements for the year now closing, invite the ministers and their members of the Congregational Churches, who are friendly to the operations of the Domestic Missionary Society, to meet in New-Haven, on Wednesday May 5th, at half past 7 o'clock, in the evening, at the lecture room of the First Church (in Orange street,) to consider whether any, and what measures should be adopted in reference to the cause of Domestic Missions in this State.

New-Haven, April 22, 1830.

MRS. ISHAM'S SCHOOL FOR YOUNG LADIES, NEW-HAVEN.

The Summer term of this School will commence on the first Monday in May next. The course of instruction in the various departments of education, which has hitherto been pursued, and will be continued in this school, is such as gives the principal much confidence in recommending it to the patronage of the public. The most approved teachers are employed in every department.

Any more particular information, may be obtained by reference to the following gentlemen, viz. Rev. Jeremiah Day, President of Yale College, Rev. Leonard Bacon, New Haven, Abraham Richards, Esq. Mr. Jeremiah H. Taylor, New-York.

YOUNG LADIES' SCHOOL.

The Summer Term of the long established and very excellent school for young Ladies, kept by the Rev. Mr. Herrick, in this city, will commence on Monday May 12th.

Letters received at the Office of the Religious Intelligencer during the week ending April 15th, 1830.

Avery Thomas; Hooker Leavitt; E. Hunt; Henry Buckingham; John T. Avery; S. Wright.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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